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FOR THE GOSPEL MESSENGER.

SERMON NO. XLI.

A THANKSGIVING SERMON.\*

*Psalm l. 14.*

“Offer unto God thanksgiving.”

IN this Psalm the Deity is introduced as assembling his people together, and addressing them concerning the service which was acceptable in his sight. \* His object in the address is, to correct their unmeaning attention to external ceremonies, and to lead them to that heartfelt gratitude and devotion, which, so favoured a people owed to their God. The Psalm is a very animated composition; and the argument which the Almighty is supposed to hold, is conceived and expressed in the utmost grandeur of eastern poetry.—“Hear, O my people and I will speak; O Israel and I will testify against thee. I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings to have been continually before me. I will take no bullock out of thy house, nor the goat out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee, for the world is mine and the fullness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” Having declared to them how far he was above the need of any thing they could offer him, he tells them the duties to him which became them as men: and the first precept which he gives them is “Offer unto God thanksgiving.”

As no passage of the sacred volume can be more pertinent to the occasion on which we are assembled, I have taken it for the motto of my discourse, and I shall be led by it:

\* The first Thursday in November, (or if any other day be appointed by the civil authority, then such day) shall be observed as a day of thanksgiving to Almighty God. &c.—(See Rubric in the Prayer Book.)

In the first place, to state the ground of thanksgiving as a most reasonable and excellent duty.

Secondly, to mention how and when it may most significantly and properly be performed.

And, thirdly, to set before you some of the considerations which give peculiar propriety to the solemnities of this day, and should render our offerings to the Almighty ardent and sincere.

That we may see the reasonableness of this duty of offering unto God thanksgiving, let us observe that it stands upon that principle of eternal truth, that kindnesses, disinterestedly bestowed, deserve acknowledgment and return. So noble is this principle, so indisputable, so deeply wrought into our very nature, that to undertake to defend it, would be an affront, both upon your minds and your feelings. From this everlasting principle of reason and virtue it proceeds, that God has the greatest possible claim to the offerings of our thanks and praise. For what have we, that we have not received from him? From no other source but his benignity have we our living, and capacities for enjoyment; and it is his kindness alone that furnishes the means with which these capacities are improved and delighted. Have we living existence—existence, high in the scale of being? Through years of feebleness—in situations of danger—amidst innumerable liabilities to destruction, has not this existence been expanded and prolonged, and for its continuance does earth annually bring forth food, by which we are sustained, and do springs daily flow, at which we are refreshed? Are our lots cast in a land in which health, and peace, and freedom, and plenty are enjoyed? Have we reason and the means of improving it—friends and the means of enjoying them—occupations and pursuits in which we find pleasure, and are crowned with success? Are we acquainted with the true creator and preserver of the universe—have we amidst the darkness of life a heavenly light by which we may perceive our interest and our duty—is there given us an acceptable and all-sufficient sacrifice for the pardon of our sins—and are we heirs of immortality and eternal bliss, reserved for us in a better world? We owe it all to the beneficence of our God. Whatever happiness we enjoy as individuals—whatever blessings descend upon our domestic circle—whatever privileges and felicities distinguish the country to which we belong, and whatever affects us joyfully as members of the great family of man, all, all is the bounty of that most gracious being who sitteth at the head over all things from the beginning—God, blessed forever more. Ah, the beams of the sun lie in our dwellings, enlightening and enlivening them, but accustomed daily to the enjoyment of them, we seldom turn an admiring eye to the orb from which they proceed. So, also, is it with the great blessings of life—they come from God; but accustomed, through their constancy, to the familiar possession of them, we seldom think of the fountain from which they flow.

That which greatly magnifies the claim of the Almighty to our thanksgiving and praise, is the entire disinterestedness of his beneficence. The eternally perfect and infinitely happy God, what has



he to gain from the existence or condition of his creatures? From everlasting to everlasting he possesses in himself all that is necessary to glory or to bliss. In his own essential beatitude he is raised above all increase as well as all diminution of felicity. His bountiful goodness to all creatures is therefore, in the most perfect sense, disinterested. He reaps no profit from his perpetual communications of good. Nay, in his mercies to the children of men, he has not even the satisfaction of bestowing them upon beings who in their hearts will appreciate his goodness, or in their conduct are worthy of his love. Upon what a polluted earth is it that he maketh his sun to rise, and the dew of his skies to descend. How degenerate, how sinful are the beings whom he feeds and blesses, and has exalted to the hope of everlasting life. Upon every branch of the human family his bounties are in innumerable forms bestowed: but over which of them may he not sigh, as anciently over the portion which he had distinguished with peculiar favours: ah, sinful nation, a people laden with iniquities, a seed of evil doers, children that are corruptors!

Now consider this unworthiness of man; consider, too, the disinterestedness of God, and say what can be wanting to enhance the value, to perfect the character of that beneficence, of which we in so many ways are constantly receiving the deeds. If, then, ingenuousness, and justice, and truth dictate a grateful acknowledgment of kindnesses, how obvious and how great is the claim which the Almighty has to our thankfulness and praise. Who sees not that it is a reasonable duty to be grateful for the services of fellow-beings, who have added to our comfort, or promoted our advantage. And shall no return be made to the exalted benefactor who gave us our existence, and is the parent source of every thing which contributes to our satisfaction and happiness? Who sees not that it is commendable to reward the instruments of our private success, and to honour the procurers of the public prosperity? And shall that gracious agent be forgotten or neglected, who gives to all earthly instruments their efficacy; and by whom alone the characters are provided, and the events ordained, through which a nation is prospered and made happy?

It is worthy of notice, that of this obligation to render homage and acknowledgment for individual and public blessings, man, in the heathen state, retained a lively sentiment. For what were the hecatombs offered and the libations made to their imaginary and diverse deities, by the returning adventurer and successful warrior? What were the statues erected and the honours paid by legislators and citizens to the names of the fabulous divinities whom they considered as the protectors of their cities or patrons of their joys? What were the vows made and performed to their household Gods, and to those ideal beings who, as they thought, presided over particular concerns and conditions of men? What were all these rites of heathenism but indications of a sense, even in unenlightened man, of the reasonableness and obligation of rendering an acknowledgment for his civil, social, and personal blessings to the invisible

power from whom they were derived? Obscure, alas, were his notions of the godhead! Confused and corrupt was oftentimes his worship. But whenever we find him by the altar which nature had taught him to rear, we find him with a victim to expiate, or an oblation to bless.

In the divine instructions and revelations which it is our happiness to have received, this sentiment of nature is approved, purified, rightly directed, and rendered sacred. Few are the pages in the word of our God in which thanksgiving and praise are not exemplified or inculcated. Look back to the patriarchal times, and observe the examples of those ancient worthies, who were enlightened by the promises, and guided by the spirit of God. See Abel offering to his Creator the firstlings of his flock, doubtless in faith of an accepted propitiation, and also in expression of gratitude and worship. Contemplate the venerable Abraham, as he returns from a successful enterprize paying homage and tythes to Melchizedek, the priest of the Most High God, in acknowledgment of his Maker's sovereignty and goodness. The stone, too, which was good Jacob's pillow, when he received in vision the mercies and blessings of the Almighty, behold it is made an altar upon which he pours out the oil of gladness, and before which in gratitude he vows his tythes. And when Israel, as a nation, were delivered from bondage, and rescued from impending evils, observe them on the skirts of the sea, through whose waters they had safely passed, uniting in the celebration of that sublime thanksgiving, in which Moses takes the lead, rehearsing in song the gracious act of the Lord, and Miriam and the women answering him with timbrels and dances. If we come down to the times of the Temple service, we shall find the same duty enjoined and performed. Here we shall find offerings of gratitude and oblations of joy, as well as expiatory sacrifices, and penitential ablutions. A large part of the service in the Temple and Synagogue consisted in commemorating the blessings of the nation and celebrating the praises of Jehovah. Here were used many of those Psalms which the man after God's own heart was inspired to indite—Psalms which seem to have been breathed by the spirit of God upon the harp of David, not only to be forms of the Jewish worship, but aids and models of our own. And when we look into these sacred compositions, in which we may learn from divine authority what direction our devotion should most frequently take, of how many of them is the burthen God's mercies, and the object God's praise. Turn we now to the last and best dispensation of revealed instruction—to the gospel of our beloved Redeemer. Here, as the causes for thankfulness are multiplied, so the incitements to it are increased. Jesus for the bounties of Providence invariably gives thanks. The Apostles for these, and for the blessings of grace, constantly give thanks. The general assembly and Church of the first born, are seen in vision devoutly giving thanks; and that I may not multiply quotations, all the express instructions of the Gospel upon the point, are of the same tenor with the precept, which you have heard in the appointed lesson for the occasion—in every thing give thanks. Thus



while nature prompts to this duty, and reflection proclaims its reasonableness, the scriptures enforce it by the examples of the worthiest, and declare it the will of our God.

Of the excellence of the duty it is not necessary to adduce many attestations; for whatever is reasonable, or commended by his Maker, must be excellent in man. There is, however, something peculiarly happy both in the nature and tendency of this part of our religious service. It is a pleasant duty. The soul is cheered and elevated in the performance of it. It brings the Almighty to our view in these relations and in these acts, from the contemplation of which we derive our best comforts and our best hopes. Its tendency is to promote in us every amiable disposition and virtue; for he who is truly thankful will not suffer himself to be destitute of those qualities, which he knows will be pleasing to his benefactor. It tends especially to enlarge our affections, inclining us irresistibly to exercise towards all creatures that beneficence and compassion which we admire and celebrate in the father of our spirits. And, above all, it is the duty, in the performance of which we have communion and fellowship with angels and archangels, and all the company of heaven. These blessed spirits who dwell forever in the light and presence of their father and our father, of their God and our God, rest not day or night from the transporting employment of ascribing glory and honor, thanksgiving and power, to him who sitteth upon the throne, and to the Lamb.

You, by this time, my hearers, perceive how great is the obligation, how powerful are the inducements to offer unto God thanksgiving. Let us then proceed to consider how and when this duty may be most significantly and properly performed. In the nature of the thing, it is meet that the return should be made by those who enjoy the blessing, and the acknowledgment be at least as public as the benefit. The bounties we receive individually should call forth the praises of our own hearts and lips, for the blessings which descend upon a country, the grateful incense of the whole people should ascend to heaven—and, because there are many of our degenerate race, whom ignorance or depravity withholds from acknowledging the goodness of God, it becomes the faithful to expand their gratitude the more; and, as they would speak for the dumb beggar, to make in behalf of the heedless the acknowledgment which is due to the Creator, giving thanks as the benevolent practice of our Church and the sublime spirit of our religion teach us, *for all men.*

With regard to the manner, the first step towards gratitude is to be sensible of the benefit received. The memory, therefore, should be employed in reviewing the divine bounties—the mind should justly appreciate their importance and worth—and conscience should be heard while she proclaims, what, in the estimate, ought never to be forgotten, the demerits of the receivers. In this way the heart should be made sensible of the goodness of God, and filled with lively emotions of gratitude and love. But it is not enough that the spirit of praise be excited in the bosom. The service that becomes

us, is in this life the service of men. We are therefore to honour our benefactor with our bodies as well as our spirits, for each is a part of our nature; each is benefited by His bounties, and both are his. Indeed, if our gratitude terminate in sentiments, how shall the incense of a people ascend as from one altar in one cloud? The external acts of praise and adoration are essential parts of the offering we are contemplating, and it is then most significantly offered when the places to which we bring it are the courts of the Most High. The cheerful hymn, the ardent vow, and the rehearsal in the congregation of God's gracious works, are the most suitable censers for the incense of gratitude; and prayer, because it is expressive of our dependence upon the Almighty, and confidence in him, is a proper accompaniment of praise. While thus the memory registers the favours we have received, the heart expands with grateful joy, and the tongue extols the greatness and goodness of the Most High, the sincerity of our offering should be made manifest by a subsequent conformity to his will. Without obedience to his requirements, praise would be mockery, and thanksgiving vain. But when our adorations proceed from pure hearts, and are accompanied by a respect unto all his commandments, sweet unto the Almighty is the savour of the sacrifice; and he hath promised to recompense it with a continuation of his mercies: "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation right, will I shew the salvation of God."

With respect to the question when this duty may be most properly performed, it should be observed that the sentiment of thankfulness may be kept always alive in our bosoms, and our whole conduct so regulated as to be an offering of gratitude to our Maker. But for the positive acts of praise, stated periods are necessary.—The temporal avocations in which we must be engaged, and our proneness to neglect religious duties, render appointed seasons of devotion proper and expedient. Without them, indeed, social gratitude would be rare, and united hallelujahs for public blessings would be unknown. The times most suitable for the formal acts of thanksgiving, are those in which some unexpected deliverance or favour speaks the Almighty extraordinarily gracious; or the periodical return of his bounties proclaims him constantly benevolent. The reception of a signal mercy, of whatever kind, should invariably lift our hearts, and call forth our acknowledgments to God as its author. The return of morning, when we have experienced his protecting care through the defenceless hours of sleep, and the approach of night, when we have been conducted in safety through the pleasures and dangers of the day, are affecting opportunities for offering our homage and adoration to the being whom the outgoings of the morning and evening were ordained to praise. At our daily meals, the food which he hath prepared for our sustenance, the viands with which our tables are spread, seem to demand a recollection of the great provider, and an ascription of praise; and in gratefully blessing him on these occasions, the very heathens are a rebuke to



many, and our blessed Redeemer, an example to all. The weekly return of that holy day, on which, at the completion of creation, the morning stars sang together, and the sons of God shouted for joy, present fit opportunities for recognizing the majesty of the Most High, and manifesting to him our gratitude and allegiance. On the Sabbath, every good man who has the disposition of heart towards his Creator which the text implies, will make it his business to resort to the temple, that with the congregation of the faithful he may magnify him who made heaven and earth, and praise him for his goodness to the children of men. But most especially when the year has revolved upon us the annual course of bounties, in their infinite variety and well known forms, there is something peculiarly proper and significant in bringing our thanks to the Most High. It is sublime and ennobling, when the seasons have each led on the scenes in which they glorify their ruler, when the sun has carried the annual proclamation of his maker's majesty to all lands, when every thing on earth has contributed its part to the testimony which creation bears of the wisdom and benevolence of its author; I say, it is sublime and ennobling, that to the silent praise, man should give a reasonable voice; and swelling the tribute with his own grateful acknowledgments, should present it as the priest of visible nature, to the God who reigneth over all. Accordingly the harvest has been particularly consecrated as a season of festivity and holy joy. The nation, whose customs were most of them of divine institution, had in it their appointed feast of thankfulness and praise. With meat offerings, and drink offerings, and offerings by fire, for a sweet smelling savour, they commemorated the blessings with which they were distinguished; and forbore to use the ingathering of the year, till a sheaf of the first fruits had been brought and waved in the temple, in token of their gratitude and homage to Jehovah their Lord. The practice, in the spirit of it, was worthy of imitation; and in the New England States it has long been a custom to set apart a festal day at the close of the year, that the blessings with which it hath been crowned may be recollected and celebrated, and the people unite in offering thanksgiving unto God.

Here, then, we perceive the propriety and significance of our present solemnities; and the transition is easy and almost unavoidable to a view of the considerations which should render our offerings this day fervent and sincere. Foremost among these considerations, is the greatness of the blessings with which we have been distinguished. Look back upon the year past. Consider the dangers we have escaped and the favours we have received. From pestilence, that scourge of the Almighty with which he sometimes visits a people for their sins, our land has been happily preserved. Health in an unusual degree has pervaded our States. We have been freed from the dreadful apprehension that the salubrity of the situation of our principal cities was questionable; and they have been exempt from the horrid devastations of a disease which walked in darkness, and was as inexorable as the grave. To health has been added the

blessings of plenty. Seed time and harvest have again had their place, and our land hath yielded her increase. With the terrors of famine we are yet unacquainted. The former and the latter rain hath been given us by our God; and amply adequate to all our necessities is the provision he hath made for man and for beast. Our civil privileges and blessings increase the catalogue of the Almighty's mercies to us. It is true, I cannot, as heretofore, dwell with delight upon our country's commercial prosperity. I cannot point you to her sails penetrating into every region, and wafting back into her bosom the riches of all lands. But if this source of wealth, this field of industry, enterprize, knowledge and gain be shut up, the use to be made of it is the same which Christians are to make of all adversities—to humble us before God. Amidst all these privations we have such national blessings as no other people upon the earth possess. We yet are a free people. Our government is a government of laws, and those who administer it are of our own appointment; our rulers proceed from the midst of us. From the calamities of war we have been hitherto preserved. The impoverishing levy, the distressing inroad upon domestic pleasure, the interruption of religious solemnities, the battle of the warrior with confused noise, and the garments of fathers and brothers rolled in blood—from those dreadful evils which attend intestine commotions and foreign wars, we have as yet been exempt. Peace, the loveliest daughter of heaven, the most benignant patron of arts, of virtue and of happiness, regardless of the mistakes of feeble friends, and the designs of habitual foes, has continued to extend over our country her protecting wing. How long this will be the case, God only knows. But surely the freedom which is dear to human nature, the rights for which our fathers fought and bled, and extensive means of knowledge and improvement, have hitherto been continued to our land. We have enjoyed our domestic fire-sides, and the altars of our faith, without any to make us afraid. But above all these privileges, is the continuance among us of the Gospel of the Redeemer—that Gospel which gives us to have, for the object of our worship, none other than the true God—that Gospel which furnishes us with infallible instruction from the divine mind, for the guidance and government of life—that Gospel that rejoices us with the knowledge of a prevailing advocate with the father; who is also the propitiation for our sins—that Gospel which chases from the tomb its clouds and its terrors, and opens to the children of men the blessed prospect of immortality and heaven.

But the blessings with which we are favoured will rise in their value if we contrast them with the fortunes of other people. It is not in an age of universal felicity that we have been happy. It is in a time which the Almighty seems to have arisen to shake terribly the earth—a time in which, in the bold language of the Prophet, the nations are drunk with the fury of God's wrath. What reason is this for thankfulness in our lot. Difficult it would be to cast our eyes upon a spot of the globe, contrasted with which, our country is not signally blessed. See, small nations in a



course of events, as terrible as strange, confused, robbed, and overturned. See ancient and powerful ones struggling for existence; and Spain, who was once renowned for her prowess and her pride, jeopardizing her priests and her youths, her matrons and her daughters, and all the life and glory of her body, in the field, for the preservation of her rights from desolation, and her independence from destruction. See France,\* after toiling through an infatuated pursuit of what she had mistaken for liberty, subject to the most inordinate tyranny and fatiguing exertions which a nation ever endured. See, in a word, Europe agitated with convulsions, and drenched with blood. And amidst the wrecks and continued ragings of this deluge which has come upon the political world, where shall the dove pick her an olive branch, or find rest for her feet. If we should look into the eastern nations, we should still find reason to prize gratefully our condition. The people are slaves. Despotism and paganism are their portion. The light of the Gospel which once shone upon some of them has been taken away—and the people are led, the ignorant and deluded sensual victims of false religion and despotic power. Happy, then, America, in her peace and freedom, her religion and her plenty. How sincere should be her devotion to the God of her health—how ardent her gratitude to the being who helpeth her and poureth his benefits upon her.

Weigh, now, these public privileges and blessings—add to them the many mercies you have individually enjoyed—and to how great love, and ardent gratitude, do they entitle their adorable author.

But a consideration which enhances the value of all these benefits, is drawn from our character and conduct. Have our virtues been proportionate to our privileges? Have the obligations which such distinguished favours devolve upon us been felt and discharged? Who does not tremble for the reply? Would to God, my country, I could plead thy merits with the Almighty, as I can plead his mercies with thee! Alas, grey hairs in thy youth are here and there upon thee, yet thou knowest it not. Is there not reason to fear that we have been a restless, murmuring, and ungrateful people? Has not the increase of our wealth, and abundance of our prosperity, led us to a forgetfulness of the Most High God—our strength, obliterated the frugal manners and holy principles of our ancestors, and seduced us into habits of luxury and sensuality, of irreligion and vice? Have we been anxious that they who have been exalted to offices of honour and trust, should be men who fear God and reverence his Son—have his sabbaths, and statutes, and ordinances been gratefully kept—and the works, the patrons, and the principles of a philosophy hostile to his government, been marked with our aversion and contempt? When from his throne he has looked upon the people whom he has favoured from infancy, has he beheld us hearkening to his voice, and walking in the ways which he hath set before us? In all these respects we have cause for shame! And this consideration of our iniquities enlarges the claim of the Al-

\* Preached in 1808.

mighty to our fervent gratitude, that while the nations of the earth are visited with his judgments, we have been spared, and so highly blessed.

Come, then, ye people, into his presence with thanksgiving, and into his courts with praise—be thankful unto him, and speak good of his name, for he strengtheneth the bars of your gates, and blesseth your children among you—he maketh peace in your borders, and filleth you with the flour of wheat.

Alas! tokens of his displeasure have sometimes arisen to warn us of our sins. The skirts of those clouds of war which are darkening and deluging Europe, have been once and again seen curling towards our horizon. Tempests have raged angrily upon our coasts; and ah, what are yonder ruins but remembrancers of his chastizing hand, demonstrations that we are not innocent in his sight. These, his judgments, should call our sins to remembrance, and send us humbly to our God. For shall a trumpet be blown in a city, and the people be not afraid?—shall there be evil in the city, and the Lord hath not done it?



### A TRACT,

On the subjects of, and mode of administering the Christian Sacrament of Baptism.

(Concluded from page 303.)

#### *The mode of Baptism considered.*

A difference of opinion exists as to the mode of Baptism, some persons believing that sprinkling, affusion, and immersion, are equally valid modes of administering the ordinance; and others, that immersion is exclusively the proper mode. It is evident that the latter opinion can be established only by adducing some declaration of Scripture to that effect. But no such declaration can be found. It has, indeed, been said that the word Baptize is synonymous with immerse, so that when our Lord charged his Apostles to Baptize, it is as if he had said, immerse all nations. Now, to show that this assertion is unfounded, let us consult some of the most approved lexicons.

First, I quote from Schleusner: “*Βαπτίζω*. First, properly, to immerse and dip in, to sink into water. Now because not seldom any thing is immersed and dipped into water, that it may be washed, hence, Secondly: to wash clean, to wash, *to purify by water*.”

I quote from Robinson: “*Βαπτίζω*. (*Βαπτῶ*; to submerge, sink.) In New Testament translation: First, to wash, to perform ablution, cleanse. Mark vii. 4. Secondly, to baptize, immerse, administer the rite of baptism; spoken of the religious institution of that name.”

I quote from Parkhurst: “*Βαπτίζω* from *Βαπτῶ* to dip. First, to dip, immerse, or plunge in water. But in the New Testament it occurs not strictly in this sense, unless so far as this is included in sense II and III below. Secondly. Middle and Passive, to wash one's self, be washed, wash, i. e. the hands by immersion, or dipping in water. Thirdly. To baptize, to immerse in, *or wash with water*, in token of purification from sin, and from spiritual pollution.



*Remarks on the above.*—These three lexicons say that the word signifies to immerse; but they also say that it signifies to wash. Now, that to wash, does not necessarily imply to immerse, is evident from Luke xi. 38: “The Pharisee marvelled that he had not first washed—literally baptized—(see the original) before dinner.” It surely does not mean that he marvelled that our Lord had not immersed himself before dinner. The practice was to wash not the whole body, but the hands; Mark vii, 3—or the feet; Luke vii, 44—and the manner in which this washing was sometimes done, appears from 2 Kings, iii, 11. “Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.” Also at the purification of the guests at the marriage feast in Cana, (John ii, 6) which must have been by a *partial* application of water. In 1 Cor. x, 2. we read, the Jews “were all *baptized* unto Moses, in the cloud and in the Sea.” The Egyptians were immersed in the Red Sea, but the Jews were only sprinkled by the Sea, and washed by the cloud which “poured out water” upon them. See Psalms lxvii, 17. The subject is illustrated by another figure in 1 Peter, iii, 21. The water by which the Ark was upborne, did not immerse the Ark. It touched it only in part, and sprinkled those who were in the Ark. Matt iii, 11, “He shall *baptize* you with fire.” This is a prediction of the event of Pentecost, (see Acts i, 5,) when “fire sat upon each” of the disciples. The fire touched them, but they were not immersed in it. “The bare rendering of this passage, (says Dr. Dwight,) ‘He shall immerge you in the Holy Ghost and in fire,’ is, one would think, a sufficient exposition of the impropriety of translating βαπτίζω, by the word ‘immerge, or plunge. Substitute cleanse, for immerge, and the impropriety vanishes. Both prophecy and history inform us of the manner in which this baptism was accomplished. Joel ii, 28, 29, says, ‘It shall come to pass that I will *pour out* my spirit upon all flesh, and your sons and your daughters shall prophecy.’ See, also, Zek. xii, 10. Such is the language of the prophecy which St. Peter declares to have been fulfilled ‘on this occasion.’ Mark vii, 4. The Jews hold—the washing (baptisms) of cups, and pots, and brazen vessels, and tables, Hebrews ix, 10, “Which stood only in meats and drinks, and divers washings (in the original baptisms). Now these baptisms were not all immersions, as is evident from Numbers xix, 13, 18: “That soul shall be cut off—because the water of seperation was not *sprinkled* upon him.” “A clean person shall take hyssop and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon all the persons that were there,” &c. Also from John ii, 6, where the water pots set for purifying, from their size would not have admitted of the immersion of a man. Besides, as Dr. Dwight has remarked, “the phrase *divers*,” denotes that the “baptisms were different in their nature from each other, and as the element with which all these washings was accomplished, was water, the difference lay, of course, only in the manner in which the washing was performed. Here, then, is another instance in which the word signifies something, although different from immersion.”

I think, then, we may justly conclude, in the words of Bishop Bagot: “The most approved dictionaries of the Greek tongue, show that the word baptize, signifies simply to wash. And it is used in Scripture for washing of any kind, and in instances where there was certainly no immersion.”

But there is another word ( $\lambdaου\omega$ ) which, and its derivatives are sometimes applied to the Christian ordinance of baptism, as in Hebrews x, 22 : "Our bodies washed with pure water." See, also, Eph. v, 26, and Titus iii, 5. Now this word we have, Acts xxxiii, 33, "He washed their stripes." It is not necessary to observe, that that washing does not imply immersion.

It has been said, that all the baptisms recorded in the New Testament, were by immersion, and, therefore, that this is the only proper mode. Now we apprehend that this premise (even if it were well founded, which we do not admit) does not sustain the conclusion. If the word Baptize, in our Lord's commission, does not necessarily imply to immerse, (as we think has been shown) then his disciples are at liberty to use that, or any other mode of applying water, to the initiated.

If it were proved that immersion was the only mode practised in the Apostolic age, it would not follow that that mode was to be preferred under all circumstances, in relation to all times, persons, and climates. We may hold that it was the best mode in the warm climate of Judea, in reference to a people having peculiar opinions and customs, and, in fine, under all the circumstances by which the primitive disciples were influenced, without admitting that it would be the best mode, under a change of climate, of people, and of circumstances, generally. In some cases of sickness, for example, it would be impracticable, and in others imprudent, to immerse. The same error seems to be entertained with respect to immersion and adult baptism. Both are proper, but they are not *exclusively* proper. Both were practised by the Apostles, but it does not follow that sprinkling, or pouring in Baptism, and the administering of it to infants, were not also practised in the same age, and with the sanction of the same high authority.

It is somewhat curious to observe, on what insufficient grounds the doctrine of exclusive immersion rests. Where is the testimony, and who are the witnesses to the fact, that all the baptized were immersed, or, indeed, that any one person was immersed in the time of the Apostles? Great multitudes went out of Judea to St. John, and were baptized of him in Jordan. It was convenient to go to the water, but where is the proof that they plunged in the same? "We are told, remarks Bishop Dehon, that John came baptizing *with* water, not *in* water; and it is difficult to conceive, unless he dwelt continually in the river, how he could have immersed the great multitudes, who went forth to his baptism."

We read that John baptized in Enon, because there was much water there. The text renders it probable that he practised immersion, but it is not conclusive if we advert to the great number of the baptized, the scarcity of water in the eastern countries, and the superior convenience of *going to* the streams. Another passage often alledged, is Acts viii, 38 : "And they went down both *into* the river, both Philip and the Eunuch; and he baptized him, and when they were come up *out of* the water" &c. This might as properly be rendered, they "*went to,*" and "*were come up from* the water." But as it is, what does it declare? Both went into the water, and both came out. If the Eunuch was immersed, so also was Philip. Indeed, as Dr. Dwight remarks, according to the Baptist construction of this text, "Both were plunged twice, and the Eunuch the third time." In favour of the opinion we are now considering, Romans vi, 4. "We are buried with him by baptism," has been adduced. Now,



without maintaining that this figure is founded not on the *mode* of baptism, but on the spiritual effect of it, whereby man is made conformable to our Lord Jesus Christ in his burial, that is, a burial to be succeeded by a joyful resurrection, it is sufficient to remark that, if this be an allusion to the *mode* of administering baptism, it does not prove that that was the only mode then practised, for there would be no impropriety in the figure although it had reference to a custom well known, though not exclusively observed. Besides, as was before remarked, even if immersion was the only mode adopted in the Apostolic age, it would not, therefore, follow that no other mode was admissible. But if the proper mode is to be ascertained by figurative allusions, there are several in favour of those modes which have most generally been preferred. Jerram has stated this argument so satisfactorily, that I make no apology for quoting him: "When (Isa lii, 15,) it is said of Christ, 'he shall *sprinkle* many nations;' and when God, in relation to the outpouring of the Holy Spirit on the Jews, at their future conversion, says, 'I will *sprinkle* clean water upon you, and ye shall be clean,' Ezek. xxxvi, 25, and when the holiness of which a Christian partakes, from the influence of the same spirit, is illustrated by his 'heart being sprinkled from an evil conscience,' or when the blood of Jesus Christ is called the blood of sprinkling, xii Heb. 24, it does not seem unreasonable to suppose, that an allusion is intended to the sprinkling of water in baptism. But in plainer language still, the 'baptism of the spirit' is represented as *pouring out* the spirit, particularly in that memorable prophecy, Zach. xii, 10, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced,' &c. Let this prediction be compared with its accomplishment on the day of Pentecost, when 3000 were 'pricked to the heart,' and were baptized with water and the spirit, and it will not be thought a very violent inference, that the baptism of the three thousand was performed by pouring on of water, and that to this custom the prophecy has a reference. But the passage which is most remarkable, is that which records the fulfilment of our Lord's promise to his disciples: 'Ye shall be baptized with the Holy Ghost,' Acts i, 5. The Divine Spirit, we find, did actually descend, or was poured out upon the Apostles, and 'sat upon them as cloven tongues like as of fire,' Acts ii, 3. And what makes the allusion still more striking, is, that the same event which our Lord has here called the baptism of the spirit, in the same chapter is represented as the accomplishment of an ancient prophecy of Joel, which says, 'I will pour out my spirit upon all flesh,' &c. so that baptism is here plainly identified with the pouring out of the spirit; and seems to have a direct reference to the pouring out of water, in that ceremony. If, then, any regard ought to be paid to *allusions*, the argument from this topic seems to be much stronger in favour of sprinkling, or affusion, than of immersion. In all probability, both methods were practised in the first ages of the Church."

There are several reasons to believe that, in the first ages, other modes of baptism, besides immersion, were practiced.

"It is with great reason supposed, (says Bishop Dehon) that our Lord's baptism was preparatory to his entrance upon the offices of his ministry, and that in submitting himself to it, he had respect unto that law of God, which required that every Levite should be set apart to his office, by

washing with water, before he entered upon the functions of the Priesthood. This was, most probably, the righteousness that our blessed Lord, at this awful period, when he was about to enter upon the great works of his priesthood, was anxious to fulfil. Do you ask how that washing of the Levites, in order to their consecration to their office, was performed? Not by immersion. No. 'Thus shalt thou do unto them, to cleanse them,' said the Almighty to Moses; sprinkle water of purifying upon them. After this manner, therefore, if this law was in the view of Christ, it is reasonable to believe he was baptized. His holy feet, probably, in Jordan, and the venerable Baptist standing there with him, sprinkling its waters upon his sacred form." When St. Paul was baptized by "Ananias, it would appear from the face of the narrative, that in the house in which the minister found him, he stood up and received baptism." "Likewise in the house of Cornelius, (says Bishop Bagot) St. Peter's own words, 'can any forbid water, that these should not be baptized,' imply certainly that the water was to be brought for the baptism of the converts, and not that they were to go out to the water. The situation of St. Paul, Acts xvi, 37, renders it extremely improbable that he should carry the Jailor and all his family out at the dead of the night, to a pond or river to be baptized. In Acts ii, 41, we read of three thousand baptized in one day, and that in the city of Jerusalem, where water could not easily have been procured for the dipping of so many. Besides which; it must have taken up a much longer time in the performance, than one day; hardly less than a week would have sufficed."

There is inconsistency in insisting that baptism should be administered precisely in the same mode as by the first disciples, and yet admitting that it is not necessary to celebrate the Lord's Supper, precisely in the same manner as it was celebrated by the first disciples. They partook at night (and hence it was called a Supper;) of *unleavened* bread, and it is believed of a larger quantity than is now usual. Will it be seriously said, that it is not a valid participation of the Lord's Supper, to take only a crumb of bread, and a few drops of wine? And yet, is the objection against that mode of baptism, in which a small quantity of water is used, in any respect better founded? The truth is, the water in one ordinance, and the bread and wine in the other, are mere signs, and provided the intended instruction is equally well conveyed, the quantity of the elements used, cannot be a material circumstance. Baptism is appropriately called a Seal, both on the part of God, who appointed it, and man, who receives it, to that covenant into which they have entered; and it has been well remarked, that as a Seal to a Bond does not depend for its validity or its size, neither can the validity of baptism depend on the quantity of water with which it was administered.

When our blessed Lord remonstrated with the Apostle Peter for objecting to the washing of his feet, which act was intended as a medium of instruction, Peter replied, "Lord, not my feet only, but also my hands and my head," as if he supposed the lesson would thereby be rendered more clear and impressive. But our Lord rejoined in a declaration equally applicable to those who deem the baptism, of a part of the body, insufficient: "He that is washed needeth not to save to wash his feet, but is clean every whit." "A symbolical washing (says Dwight) is perfect, although applied only to the feet; as perfect as if it were applied to the hands and the head."

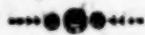


## TO CANDIDATES FOR HOLY ORDERS.

We regard the following extract, from Sermons recently published by the Rev. Hugh J. Rose, as a good amplification of that part of the exhortation to the Candidates for Priests Orders, in which the Bishop tells them, "we have good hope that ye have clearly determined, by God's grace, to give yourselves *wholly* to this office."

"If it be true, that that Church is indeed God's Church, as they have declared that they believe it to be, if they who become her ministers, become therefore God's ministers, are they not at once bound to give themselves wholly to her service? It will not be enough that they pursue her plans *when* they engaged in the duties connected with their profession, because they believe her work to be God's work, but for that same solemn reason they must devote to her every thought, every hope, every affection. No man having put his hand to this work, and looking back, is fit for it. The common professions of ordinary life require this, require the full devotion of the heart and mind; and shall the Church demand, or obtain less? They give a tone to the whole thought, a colour to the whole life; and shall the Church alone be contented with a half service, a perpetual vacillation from layman to priest, from priest to layman? Can he who is the minister of God, hope to edify God's people in the discharge of his duty to-day, unless to-morrow too, he recall to them, that holy, indelible character in his business, his pursuits, and his amusements? Can the people believe, that the work of God is of such moment, unless he who has taken on himself to perform it, devote his whole being to its performance? But, indeed, can it be performed otherwise? It is a fatal error to suppose, that, because in the external discharge of the ordinary duties of the Church, there is nothing difficult, nothing which requires the devotion of any large portion of the time, the profession itself therefore requires no such devotion. For these very duties will be coldly and unprofitably discharged, unless the mind, by constantly dwelling on the subject, is deeply impressed with its importance; the studies of the profession require from all, whether they look to be public defenders, or the private advocates of the Church, the whole time which can be allotted to them, more especially in times, when disbelief, and dissent, and opposition, are perpetually assuming some new shape, and offering some new difficulty; and on those solemn and awful occasions, when the servant of God is called on to attend the last fearful scenes of life; idly will he be called on, fatally, perhaps, to the poor penitent, fatally, most assuredly, to himself, will he answer the call, unless he answer it with a heart, which is raised above the ordinary thoughts of ordinary life, hallowed, sanctified, and spiritualized. And so must the whole man be given to the service of the Church with a deep feeling of regret, that

the offering it at best so little worthy of her, and an intimate persuasion, that with less, her work cannot be done. There must be no other thought, than the promotion of that pure form of religion which she teaches, and no other employment than its advancement, no hope, no pleasure, no delight, but its extension, its triumph, its victory. Shame, and guilt, and sorrow, be on him, who can either engage in that holy warfare from mere hopes of wordly advancement; or who can take it on him, as the service of a party, and introduce into it the unchristian feelings of wordly contention. But shame, and guilt, and sorrow on him too, who takes that service on him with indifference, and without a firm resolution to devote the best talents, and best energies he possesses to it. If any of you are about to become the ministers of God thoughtlessly, and with indifference to your profession, if any of you are about to become his ministers, merely because his service offers you some prospect of temporal provision, be persuaded to renounce your intention, for with such thoughts and feelings, there can be no devotion to his cause, and yours will be an unworthy, and an unacceptable service. Renounce it for the sake of a righteous cause, which your carelessness will injure; renounce it for your own sake, in remembrance of the strict and solemn account, which the minister of God must one day give before the judgment-seat of Christ, and of the heavy doom which awaits the sleeping and careless watchman. On the other hand, be not deterred, if you have a real and firm desire to become God's servants, by any fear of the duties to be required of you. With the trial, there comes strength to the righteous heart, with the difficulty, support and encouragement. The comfort and the help of the Spirit which will be given to all that ask it, will be given in full measure to you, and will carry you through every trial, and every danger. You are to engage in studies, which, most of all studies, enlarge and elevate the mind—in duties, which, most of all duties, tranquillize and sanctify it. You are to do the work of God in the world—you are to be a source of light, and truth, and blessing, and under every difficulty and discouragement, your reward here, will be the consciousness of having laboured diligently for the good of mankind; hereafter it will be the approval of that Master, who will receive his good and faithful servant into his own eternal joy."



### *EARLY PIETY.*

FROM FOSTER'S "ESSAY ON RELIGION."

Consider that a person prosecuting, in advanced life, a course which he deeply approves, has a peculiar pleasure in recollecting it as having been also the favourite interest of his youth; a pleasure additional to that of knowing that his early life was not thrown away. For, all the pleasing associations of that season adhere and impart their charm to that which continues the approved



favourite still. There is the memory of departed friends, the coeval or elder associates and promoters of his youthful piety, his allies in the best cause, whose images in some solitary hour seem to smile on him from the past, or from heaven. The remembered conscientious efforts and vows of self-dedication augment his satisfaction in that which he still feels deserved them so well. The animated emotions, which he may sometimes regret that he cannot now revive in their vernal freshness, are still *his*, as having been given to *that which is still his*, to that which has been continuously his grand object. Thus, what is now ripening into fruit he can delight to recollect in the beauty and fragrance of its blossom. What a difference between this and the feelings of a man who, becoming religious in later life, finds himself by that very cause dissevered, as it were, from his youth, except for painful, self-reproachful reflection; who feels that its associations, instead of conveying a genial warmth to him along an uninterrupted train of piety to the present time, are gone away in connection with what he regards as the dishonour and calamity of his existence; like the gardens which once were on a tract which a man has lost from his estate by subsidence into the sea."



#### EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

[Continued from page 312.]

1723. "The Society has appointed the Rev. Mr. Standish, to the Parish of St. Paul, in South-Carolina, with a salary of £60 per annum.

"The Clergy of South-Carolina report that the state of the Church continues to be in a flourishing condition, now most of the parishes are so well supplied: and that Mr. Skeen, his lady, and Mrs. Hague his sister, with indefatigable diligence, take care to have their Negroes instructed in the principles of the Christian religion, and baptized; whose examples, they hope, will be prevailing with others to do the like.

"From the Rev. Mr. Guy, Minister of St. Andrew's Parish, in South-Carolina, that his parishioners have begun a second subscription for enlarging and finishing the Church, which is carried on with great expedition; that he has baptized this last year, two men and two women, besides several children; and that thirteen are added to the number of his communicants.

"From the Rev. Mr. Hasell, Minister of St. Thomas's, in South-Carolina, that there are about eleven hundred Negroes and Indian Slaves, and twenty free Negroes; that he knows of no adult white people unbaptized in his Parish; about twelve Negroes baptized, some of them free, and some slaves; and that the number of communicants is about forty; besides those of Orange Quarter.

"From the Rev. Mr. Hunt, Minister of St. John's Parish, in South-Carolina, that there are in his Parish above fourteen hundred slaves, but he knows of none baptized, but one belonging to Mr.

Colleton, of Barbadoes; that he has lately baptized a young woman of about twenty-two years of age, the daughter of a considerable planter; and that the usual communicants are thirty.

"From the Rev. Mr. Varnod, Minister of St. George's Parish, South-Carolina, that he has baptized last year an Anabaptist woman, eight Negro children belonging to Mr. Skeen, and Mrs. Hague, who takes great pains to have their Negroes instructed in the Christian religion; that on Whitsunday last he had twenty-five communicants of white people, and nineteen Negroes.

"From the Rev. Mr. Pownall, Minister of Christ's Church, in South-Carolina, that he has baptized, since his last, four adult persons, and several children; and that the number of his communicants is increased from nineteen to thirty; but cannot prevail on the owners of the slaves to take a religious care of them.

"From the Rev. Mr. Ludlam, Minister of St. James Goose-Creek, in South-Carolina, that he has baptized two Negroes, and one more is nearly prepared for baptism; that he does not see but most of the native Negroes, and slave Indians, might be instructed in the principles of christianity, if their masters were willing to permit them.

1724. "The Society have appointed the Rev. Mr. Lewis Jones to St. Helen's, in South-Carolina, with a salary of £50.

"From the Clergy of South-Carolina, that the Church there continues in a very prosperous and flourishing condition; and recommending to the Society the speedy supplying the Parish of Christ's Church with a Minister, it being vacant by the Rev. Mr. Pownall's return to England.

"From the Rev. Mr. Pownall, Minister of Christ's Church, in South-Carolina, that the number of his communicants is about thirty; that he has baptized several children since his last; but his endeavours with the owners of the slaves, to bring them to the knowledge of christianity, are still unsuccessful.

"From the Rev. Mr. Varnod, Minister of St. George's Parish, South-Carolina, that since his last he has baptized three Negro children belonging to Mr. Skeen, and one to Mrs. Hague; that his communicants are twenty-three white people and seventeen Negroes.

"From the Rev. Mr. Ludham, Minister of St. James' Goose-Creek, South-Carolina, that he has baptized thirty-one persons, whereof four were adults, and two Negroes; that there are some few Negroes learning the principles of christianity, which in some short time he hopes will be found capable of being received into the Church by baptism.

"From the Rev. Mr. Standish, Minister at St. Paul's, South-Carolina, that his congregation is pretty large, and well behaved; that his communicants are at present not above twenty, but has a prospect of increasing to twice that number in a little time, and has baptized there three adult persons; that he is going to visit a vacant Parish, called St. Bartholomew's, where there are fourteen persons to be baptized.



"From the Rev. Mr. Morrill, School-master at Charleston, South-Carolina, that his school daily increases, the number of his scholars being fifty-two; ten of which are charity boys recommended to him by the school commissioners there, two of which are Mulattoes; that he has sent for, and daily expects to be brought to him, an Indian youth, about twelve years of age, son to one of the chiefs of the Creek nation, and hopes, if he can prevail on him to stay, and finds him tractable, he shall make a good use of him."



FOR THE GOSPEL MESSENGER.

### ***THEOLOGICAL SEMINARY OF THE P. E. CHURCH.***

There is much reason to fear that this institution is about to lose the inestimable services of the Professor of Systematic Divinity, the Rev. Dr. Wilson. Believing in the afflicting report of his resignation, we ask leave to inquire whether, by prompt measures on the part of the Trustees, this calamity to the Church may not be averted. If there be any man ready to act, and to suffer in the cause of God and his Church, it is the worthy individual to whom we are now alluding, and we are persuaded that an appeal to him, such as the occasion demands, will not be in vain.

If the cause of this resignation be the inadequate salary, (and we all know how disproportionate it is to his talents and services, and how much below the amount which the Vestries of the Churches in the city of New-York have found it necessary to appropriate to their Rectors, to say nothing of a suggested diminution even of this small stipend,) we hope that the knowledge of the fact will immediately lead to the proper remedy. At the last meeting of the Trustees, the Finance Committee reported an excess of expenditure above the income, to the amount of \$846 62, and recommended a reduction of the salaries of the two principal Professors, and the Trustees were pleased to declare that it was a "necessary" measure. In this conclusion, with all due respect, we are not prepared to acquiesce, for though an encroachment on the capital is to be deprecated, yet when the question respects the loss of valuable Professors, few would hesitate to decide, that of two evils the least should be chosen.— This is said under an impression that the Trustees are not prohibited from the use of the invested funds, for if they are, we cannot account for the fact, that an excess of expenditure above income, has existed, ever since the Seminary has been placed on its present foundation. But this view of the subject is presented only to illustrate the high value attached to services, the continuance of which is hazarded by the suggested measure. To weaken the Seminary by a diminution of its capital stock, would be a great evil, but it surely would be a greater evil to be deprived of one of its chief Professors. There is, however, no occasion for either alternative. The annual deficiency, so far as these Professors are concerned, (for the proposed reduction was to that amount) is \$750. Is it possible

possible that a Church, which numbers at least three hundred duly organized congregations, would suffer its Theological Seminary to languish for so small a sum? Is it possible that a Church, which is preparing to establish Foreign Missions, each of which would require annually, at least, \$750, cannot raise as much for its own Missionary School at home? The Mission School lately established at Hartford, cannot be maintained for less than the sum above specified, and is there a man prepared to say, keep that up, and let your great Theological Seminary linger, and perhaps die? Are our people really interested in the propagation of the Gospel?—Where are they to look, under God, for efficient Missionaries? At a meeting in the city of New-York, not long since, the sum of \$100,000 annually for five years, was pledged for Foreign Missions, by members of the Presbyterian and Congregational Churches.—And are the *Episcopalians*, from Maine to Georgia, absolutely destitute, or what is worse, without any zeal in the cause of religion and their Church? In the five large cities, without going beyond *them*, in a single day the required sum could be raised, which would be for each city only \$150. The present writer pledges himself that Charleston, the least populous and wealthy of the five, will promptly contribute her quota. Let the case be plainly brought before the members of our Church. Let them understand that their Seminary is in danger for \$750. We ask each of you ten Bishops, each of you seventeen Standing Committees, each of you five hundred Clergymen, or if you choose to extend it, each of you ten thousand communicants, to sustain it, at the expense, respectively, of \$75; or \$50; or \$1 50; or 8 cents. Who can doubt that by one of these modes, or any other which the wisdom of the Trustees will suggest, the Seminary may be instantly relieved? If we lose either of our Professors for such a consideration, as has now been dwelt on, perhaps too particularly, great responsibility will rest upon the Board of Trustees.

Much has been said lately, of Diocesan Seminaries interfering with the success of our general Seminary. But it seems to be forgotten, that the Presbyterians have their general Seminary at Princeton, and their local Seminaries in New-York, Virginia, and, it is believed, elsewhere, and yet the former is as flourishing as when it was the only institution of the kind which they had. The policy\* of insti-

\* The present state of the case is as follows:

	STUDENTS.
At the general Seminary, last year, there were not more than	25
At the Virginia Seminary there were (See p 32, of the Jour. of Vir. Convention,)	14
At the Ohio Seminary, number not known, say	6
	—
	45

Now let us suppose that the twenty candidates at the Diocesan Seminaries, were sent to the general Seminary, and maintained there by funds raised in their respective dioceses, at \$200 each, which would be ample, the whole expense would then be \$4000. The twenty are not all indigent, but if they were wholly supported by Virginia and Ohio, the expense would be much less than is now incurred in supporting the Seminaries raised for their accommodation. By adopting the suggested change, the Professors of the Diocesan Seminaries would be at liberty to fill some of the vacant Parishes or Colleges, or important Missions at home or abroad, now ne-



tuting Diocesan Seminaries in our Church, may, indeed, be questioned, but that these will essentially injure our general Seminary, is an opinion that will not bear examination. The former may deduct a little from the patronage of the latter, and from the number of its students, but the disadvantage will be only temporary. As to funds, notwithstanding some of the dioceses have contributed nothing as yet, the general Seminary is much better endowed than any Diocesan Seminary is, or is likely to be. As to a Library, no comparison can be thought of. As to Professors, to say nothing of incumbents, an institution, in which the sphere of usefulness is the most extended, and governed by the General Convention, may reasonably be expected to command the zeal, talent, and learning of the Church. And as to location, where shall we look for all the advantages which Greenwich possesses? It is near enough for the students to avail themselves of the literature and science of the metropolis of America, of the public lectures which they may attend occasionally, and during the vacation of the public libraries; and, we may add, of the well-furnished book-stores, at which the best works, and at the cheapest rate, may be obtained. There is no part of our country of more easy access, not only from the Atlantic States, but by means of the canal from the Western country also.

Prejudices against our Seminary cannot last, for they have no other foundation than considerations of a temporary character.— There may be a rustling among the leaves of the mighty oak, but it will strike its roots deeper and deeper, and spread its branches more and more, unless, indeed, they who planted it, should unite with those who are not friendly, in undermining the glory and hope of our Church. But it cannot be. The intelligence of our friends at home and abroad would rebuke us, if such a matter was even whispered. Let us rather hope and believe, that the noble river on whose bank our edifice stands, humble in its source, but soon receiving stream after stream, from the east and the west, and flowing on resistless and increasing, until it is lost in the ocean, is, in its power, and utility, and sublimity, no inapt emblem of our General Theological Seminary. Amen and Amen!

The students who have finished their education at the Seminary, though they be few, will soon place its reputation on a firm foundation. Candidates must discover at length the peculiar advantages offered by this institution. Let us endeavour, by means of Scholarships, to provide for the maintenance of indigent students, and, if possible, to diminish the expenses of those who are not poor, (their education is

glected because suitable Missionaries cannot be obtained. True economy would unquestionably recommend *only one Seminary*, for no one doubts that one is sufficient for our candidates, even if they should be increased to three times as many as there are now. The whole number *reported* to the last general Convention, was forty-three. When we speak of economy, we mean not of money only, but of time, talents, learning and zeal. Surely, while ministers are so much needed, it is not wise to employ nine or ten for what can be well done by three or four. We have referred exclusively to the *policy* of the present system, avoiding any discussion of the implied pledge, on the part of the Bishops, and those persons who composed the general Committee of 1821, not to institute *Diocesan* Seminaries.

now gratuitous) so as to place before them as many inducements as possible. Instead of lessening, let us raise the salaries of our Professors, so as to free them from all worldly care, and encourage them to give the Seminary their undivided solicitude and exertions. Say not, they cannot be raised. Our people have not been properly appealed to, at least there are many dioceses which have not been explored.—They love the Church of their fathers, and know that it cannot flourish without a pious, learned, efficient Ministry, such a Ministry of sound principles, pious habits, suitable knowledge, and devotion to the work, as it is the design, and has been the faithful endeavour of the governors of our Seminary to rear.

For the advancement of the Gospel, either in our own, or other lands, the incipient measure obviously is to increase the number of efficient ministers; to educate for the sacred office, suitable persons from among the poor, and the rich also, who equally need the instruction, the discipline, the library, and the holy examples which our Seminary affords.

It is evident, that the important consideration in favour of one Theological Seminary, as a means of fostering the "*idem velle et idem nolle*" in our Church, exists at present, to say the least, in undiminished force. Indeed we know of no consideration in favour of its establishment, which does not recommend its preservation and improvement. But if there be any who would wish its character changed, we would respectfully ask them how, in that case, they would adjust the property. Shall it be returned to the individual contributors, or to the dioceses? Even in the latter case, might not the individuals who gave it, or their heirs, claim it? The loss of such an amount to the cause of religion and charity would be a serious matter. But we will not do more than allude to so painful a theme. We hope, we pray, we believe that the clouds will pass away, and that our beloved Seminary will shine more and more unto the perfect day.

AMICUS.



### POETRY.

"There was a custom, which seems to come from undefiled Christianity, to bury the remains of Saints, especially martyrs, under those stones upon which the Eucharist was celebrated."—THORNDIKE.

When I recall the hours of sacred peace  
 Enjoyed beside the altar of my Lord,  
 I think, whenever this short life may cease,  
 How dear a sepulchre would that afford!  
 Then, where when living I desir'd to be,  
 Sleeping in Jesus, would I wish to lie,  
 Where pious feet would often wander by,  
 And holy spirits often bend the knee.  
 My body wrapp'd in earth, my soul above;  
 'This near the emblem of my Saviour's cross—  
 That, purified from all terrestrial dross,  
 Viewing the monarch of the world of love!  
 So would the mortal and immortal be,  
 In earth, or heaven, my Saviour, near too thee!



*Messrs. Editors,*—Those who are pleased, and who is not, with the Morning and Evening Hymn of Bishop Kenn, in our Prayer-Book, will be pleased with the following from the same author.

*A MIDNIGHT HYMN.*

Lord, now my sleep does me forsake,  
The sole possession of me take :  
Let ~~no~~ vain fancy me illude,  
No one impure desire intrude.

My soul, when I shake off this dust,  
Lord, in thy arms I will intrust.  
O make me thy peculiar care,  
Some heavenly mansion me prepare.

Give me a place at some Saint's feet,  
Or some fallen angel's vacant seat :  
I'll strive to sing as loud as they  
Who sit above in brighter day.

O may I always ready stand  
With my lamp burning in my hand :  
May I in sight of heaven rejoice.  
Whene'er I hear the Bridegroom's voice.

Glory to thee in light array'd,  
Who light thy dwelling place has made :  
An immense ocean of bright beams  
From thy all-glorious Godhead streams.

The sun, in his meridian height,  
Is very darkness in thy sight;  
My soul, O lighten and inflame  
With thought and love of thy great name.

Blest Jesu ! Thou, on heav'n intent,  
Whole nights has in devotion spent ;  
But I, frail creature, soon am tir'd,  
And all my zeal is soon expir'd.

Shine on me, Lord, new life impart ;  
Fresh ardours kindle in my heart :  
One ray of thy all-quick'ning light  
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,  
Watch over thine own sacrifice :  
All loose, all idle thoughts cast out,  
And make my very dreams devout.

Praise God from whom all blessings flow  
Praise him all creatures here below ;  
Praise him above, ye angelic host ;  
Praise Father, Son, and Holy Ghost.

**RELIGIOUS INTELLIGENCE.**

We depart from our custom of communicating intelligence only of a religious nature, to gratify our readers with the information, that Elias Horry, Esq. has added to the funds of the Charleston College the large donation of \$10,000—an act so intimately connected with the moral interests of this community, that religion may be reasonably expected to unite with science, and charity, and patriotism, in expressing a proper thankfulness. We understand, that in testimony of their gratitude, the Trustees have appropriated this gift as the foundation of the “Horry Professorship of Moral and Political Philosophy.”

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*Mission to Florida.*—The Rev. A. Scarle, and the Rev. Horatio N. Gray, have been appointed by the Protestant Episcopal General Missionary Society, the former Missionary to *Pensacola*, and the latter to *Tallahassee*.

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*General Theological Seminary.*—A pious layman writes to a Clergyman in N. Y. as follows: “Look but for a moment at the various institutions connected with, and which are essential to, the security and permanent welfare of the Church. Why are they so long permitted to languish? Why is it that our General Theological Seminary is represented as being in a state, suffering for the want of means to place it in a more prosperous condition?—a condition in which it should be the pride, as it is the duty, of Episcopalians to place it. Is it not owing to a (criminal!) indifference to these things on the part of the more wealthy members of the Church? I cannot reconcile the practice with the profession of those who ‘call themselves Christians,’ and their Christian duties and obligations at the same time remain to be performed.” “I have to request that you will hand this amount, \$100, to the proper authorities of the Theological Seminary, to be by them applied in such manner (to its use) as they may deem suitable. I have, for some time past, contemplated an act of this kind; and have delayed it only for the purpose of being prepared to offer a sum that should better correspond with my wishes, and the magnitude of the object. But, on reflection, I have thought that even this amount, at this time, presented for the benefit of the institution, would be acceptable ‘in this her day of necessity.’”

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*North-Carolina.*—The Journal of the Convention which was held in May last, has only lately been received by us. Besides the particulars mentioned in our number for September, we learn as follows. The Committee on the state of the Church, reported that “the general aspect of the Diocese is such as to make us bless the God and Father of our Lord Jesus Christ, and to encourage us to labour with renewed and redoubled exertion in the vineyard.”



"Your Committee have observed with pleasure the zealous efforts which have been made for two or three years past, and particularly within the last, in behalf of Sunday Schools and Catechetical instruction. In nearly every parish in which there is a Clergyman, there appear to be a Sunday School Society, a Sunday School, and a Class of Catechumens. And it is with pleasure we perceive, also, that the Sunday School Societies have, for the most part, united themselves with the Protestant Episcopal Sunday School Union, and have adopted the books and the system of instruction recommended by its committee. And we would here beg leave to remark of that institution, we mean the Protestant Episcopal Sunday School Union, that it is, in the view of your committee, eminently calculated to promote the dearest interests of our Church; and from the specimen of their books, and plan of instruction recommended by them, and now laid before the public, we hesitate not to commend it to the countenance and patronage of every member of our Church who is desirous of seeing the rising generation trained up in the faith of their fathers, and made wise unto eternal life.

"Connected with Sunday Schools, we have noticed, in most of the parishes, classes for catechetical learning, for instruction in the Scriptures, in the evidences of Christianity, and in the doctrines and discipline of the Church—and we hail them as further evidences that our people are awakening to a proper sense of what they owe to God, to themselves; and to that Church which has received them within her pale.

"In noticing the various institutions which hold out the promise of good to the Church, we cannot omit to mention those female associations of industry, which, in many of our congregations, are labouring with their own hands, to build up the cause of God. It appears from several of the Parochial Reports, that much good has already been effected by them, and that the example of their industry, their close Christian intercourse, and their devotion to the welfare of the Church, independently on the proceeds of their labour, produces a most salutary effect upon each congregation respectively."

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*Upper Canada.*—A charter for a new literary institution in this province, to be called "King's College," has been granted, and it has been endowed by the King with lands and money, to what amount is not stated. It is open to scholars of all creeds, but its faculty must be members of the established Church—a regulation which, says the *Christian Sentinel*, can alone prevent confusion and "the compromise of principle." All well regulated Universities, and even those of Scotland, recognize this principle. The latter are placed so far under the control of the different Presbyteries within whose bounds they are situated, that the Graduates and especially the Professors may at any time be called upon to sign that confession of faith on which the constitution of the Kirk of Scotland is founded. Those Universities are therefore strictly Presby-

terian, and the religious instruction there given is in strict accordance with the doctrines and discipline of the Kirk of Scotland.—Why then this cry of illiberality against a University which is as liberal as any other? If the Ministers of the Kirk are jealous of the good works of the Established Church, why do they not emulate her in the only legitimate way which lies open to them? Why do they not, in the spirit of Christian strife, adopt the like means of promoting the kingdom of our common Master, where there is so much room for the labours of all men? Why do they not, in a word, establish a University of their own, where they may engraft upon the youth of this country their own principles without the fear of that contagion of which they affect so loudly to complain? We pledge ourselves that the Ministers of the Church of England, so far from opposing their progress, will pray that we “may all work together for good.” In the mean time we humbly pray for the blessing of God on the pious endeavours of all those who are engaged in labouring that his “will may be done on earth as it is in heaven,” not forbidding those who do not follow us.

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*Church Missionary Society.*—The whole amount of its income to March 31st, was about £43,200. The total expenditure for the year was £52,800. At the Anniversary, the whole sum contributed was £729 6s. 1d. Nearly £200 was afterwards added. At the meeting Dr. Sumner, Bishop of Winchester, remarked, that nothing could be better calculated than this meeting, to call forth the energies of the heart, and raise the soul in gratitude to heaven.—What called the principle into action which predominated in this meeting? No other than that which actuated the angels at the Saviour's birth, “Glory to God, peace on earth, and good-will towards men.” The cause of this Society was to seek and to save those who were lost. On this principle it was that the Society spread the knowledge of Christ to those who were in heartless ignorance. There were some letters given to the world by a great ornament of the Christian Church (Bishop Heber) who was snatched from his labours too soon for the East, too soon for his friends, but not, it is believed, too soon for himself. The fact he had stated was not hitherto before the public. Speaking of the Hindoos, he said, that they were not only vicious themselves, but that their religion was vicious, and the consequence was, that he never met men who had fallen to so low a standard. They not only wanted religion, but religion was to them an incentive to error. This ought to be to the Society a stronger motive for endeavouring to eradicate the evil, and with God's grace to implant the truth. He thought that nothing could be more advantageous to the Missionary cause than the publication of this journal of Bishop Heber. It proved that the corn was whitening, and it was for those he addressed to pray to God for a blessing on the harvest. Of Bishop Heber, it might be said, that though his candlestick was taken away, his light was not removed, but left a luminous track to light the Missionary on his way.



The whole number of missions is,	-	-	-	-	9
Stations,	-	-	-	-	47
Tachers.—European Clergymen,	54				140
Laymen,	35				
Women,	51				
Natives ordained,	-	-	-	-	1
Catechists, Schoolmasters, etc.	339				352
Women,	-	-	-	-	12
Schools.—Male,	-	-	-	-	219
Female, (70 in India)	-	-	-	-	75
General Schools,	-	-	-	-	9
Scholars.—Boys,	-	-	-	-	9574
Girls, (1513 in India)	-	-	-	-	2355
Adults,	-	-	-	-	645
Languages in which the Gospel is preached, and youth taught,	-	-	-	-	10

*Society for promoting Christian Knowledge.*—This Society has formed a separate field for the establishment of native Schools in India, and has for that purpose voted the sum of £5000, in addition to an anonymous benefaction of £1000, and another of £200.

*London Prayer Book and Homily Society.*—Under the direction of this Society, the Prayer-book of our Church, in whole or in part, has been translated into the Spanish, Hindostan, Indo-Portuguese, Malayalim, Persic, and Chinese languages, and printed in all of them except the Chinese, in which it will no doubt soon be printed also: At the sixteenth Anniversary, 8th May, the following interesting remarks were made, among others. The Rev. B. Allen, of Philadelphia, said, Unitarianism has swept before it congregations of various denominations. But since the organization of the Episcopal Church of the United States, not a single congregation of that name has been swept away by it. And what is the reason? Because of the admirable compendium of the doctrines of the Gospel diffused through the Liturgy, the people are accustomed always to those doctrines from infancy, and having them recalled to their mind, as they present their supplications before God, the instant any one comes to them saying, I deny the Trinity, they refer to their Prayer-books. A little Church, indeed, in Boston, of ancient date—before the Revolution—under some peculiar circumstances, altered its Liturgy; but, since the time that the Liturgy of the American Church collectively was solemnly agreed upon (somewhere about the year 1790), though multitudes of other denominations have gone over to Unitarianism, not one of the Episcopal congregations has fallen into those errors.

The Rev. T. Grimshaw, said—If I were to advert to the character of the forms of our Church, I would say, that they are simple, and yet majestic in simplicity; they are fervent but not en-

thusiastic; comprehensive, and yet not too minute; they appear to me without overflowing to be full, and to be calm without being cold. They comprehend all that we want to meet the affections of our hearts, and the infirmities of our minds; and I believe that a peculiar blessing of God rested on the compilers of our Liturgy, when they drew up that form of prayer which has been transmitted successively from generation to generation, and from age to age. Allow me to state (he had said that he had been abroad) that if there is any country where a Protestant Englishman is in danger of contamination from the Roman Catholic worship, it is —. It was said in the Report, that the Church of England had begun to attract the particular attention of Roman Catholics abroad. I observed this when lately in a Roman Catholic country. There are, said one, and I was commissioned to state it, many Roman Catholics here who are called so by name, but who wish to be called by another name; who are halting as it were, between two opinions. They do not love the worship of their own Church, but yet do not find among the Protestants of —, a proper substitute for their own worship. They want a Liturgy, like the Liturgy of the Church of England; they want an Episcopal form, like that which characterizes the Church of England. They do not wish to adopt the Protestantism of —. But give them a mode of worship like your's—give them a form of Church government like your's, and, depend upon it, great effects would follow.

Rev. Mr. Hazelwood, said—In a town in Ireland, I was in company with a Minister residing there, with whom, after dinner, I conversed upon the sad extension of Unitarianism and Arianism in the North of Ireland, and found, by his defending certain tenets, that he was an Arian. After he had retired, the master of the house said to his brother, who had attended the Ministry of this gentlemen, Is it not strange that you should have heard that Minister so long, and not have detected his real sentiments? The answer was: such Ministers endeavour so to preach for a while, as not to alarm the hearers, but in time they throw off the mask; and the truth is, that we cannot easily detect them, because we have no Liturgy, no established test, to which we can refer.

Lord Bexly said—Some time ago, a person put into my hands an account of the different Unitarian congregations in the United Kingdom; amounting, I am sorry to say, to two hundred and twenty-two. Of these congregations, it is very remarkable, that forty-six only were founded by Unitarians: the remaining hundred and seventy-six were originally connected with other different bodies of orthodox Dissenters, but had, through the philosophizing spirit of the times, or the preaching of some particular Minister, who had been introduced to them, been induced to forsake the knowledge of the truth and of their Redeemer. Surely this should recommend the Church of England to our hearts. And if we leave this meeting to-day with a stronger impression of the excellency of its Liturgy, we shall not have spent the day in vain, but see much cause to thank God for having brought us together.



## BIBLE QUESTIONS.

1. How would you prove the personality, and Divine Nature of "God the Holy Ghost?"

2. What are the offices assigned, in the Holy Scriptures, to "the Holy Ghost?"

3. What are the duties of Christians with respect to God the Holy Ghost?

Consult Secker, Barrow, Pearson or Kettlewell on the *Eighth Article of the Apostles' Creed*. Stackhouse's *Body of Divinity*, p. 126. Moore's *Sermons*, the 21st.—*Horæ Solitariae*, vol. ii. p. 30. Dehon's *Sermons*, the 49th, 50th, 51st, 52d. Hobart's *Sermons*, the 23d and 24th. Tillotson's *Sermons*, the 144th, to 149th, inclusive.

Answers to be given in the week preceding the 1st Sunday of December.



## NEW PUBLICATION.

*A Sermon delivered at the opening of the Mississippi Convention, May 7th, 1828.*  
By the Rev. James A. Fox.

This is a sensible, and well-timed discourse. The following Extracts will be read with pleasure by the pious members of our Church.

*On Self denial.*—"We learn from the Apostle Paul, that many things are lawful which are, nevertheless, inexpedient. Many justify themselves for adopting current fashions and indulging in public amusements, by saying, that they do not consider them forbidden by the Gospel. But it is clearly manifest that the course they pursue, if not in itself sinful, causes the religion which they profess, to be scandalized in the view of many. In all such cases, the path of duty is perfectly plain: the things which cause offence, though they may not be unlawful in themselves; yet being unimportant ought surely to be relinquished. The Apostle Paul says, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Whoever will be Christ's disciple indeed, must 'deny himself and take up his cross.' He must do this, not only as respects sinful indulgences, but, if the cause of his divine master require it, with respect to those which are in themselves lawful. There is nothing more plainly a dictate of nature, and there is nothing more clearly enjoined by the word of God, than that we should honor and obey those who gave us being; and yet our Lord tells us, that when our duty as his disciples, comes in contact with obedience to our parents, the latter must yield. We must if the case demands it, 'forsake houses and lands, wife and children,' in order to follow Him; and 'if we love father or mother more than we love our Saviour, we are not worthy of him.' My brethren, God has given us our lot, in a land and in an age, in which it is scarcely possible that such sacrifices as these can ever be required of us. But still, there may be some things of importance, some indulgences, some luxuries, some amusements, some pleasures, which we ought for the sake of the Church and of religion, to relinquish. By so doing we should convince those around us, that we are really engaged in promoting the interests of our Redeemer's Kingdom—that we esteem the happiness of Heaven to be of more importance, than the fleeting pleasures of earth, and that we are determined to secure it for ourselves, and to recommend it to others also. It is right, and it is beneficial therefore, that we should consider our conduct and deportment—that we should scan every act previously to its performance; and that we should not only enquire into its lawfulness, considered in itself, but should also enquire, how it will effect our character as christians. Will it, or will it not, recommend our religion to our neighbours? Will it induce them to think well or ill of the Church to which we belong?"

*Vindication of the Church.*—"We are not ignorant of the many evil reports which have at times, been circulated against our Church. This is, however, no more than we are taught by our Lord himself to expect; and had we never been assailed by calumny, we should indeed have reason to doubt whether we might consider ourselves as members of the Church of Christ." To be evil spoken of by the world is rather a token of the favor of God, provided there be no just ground for such evil speaking. 'Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you *falsely*, for my name's sake.' But let us be watchful of our conduct and conversation, so that if men will speak evil of us, it shall be found to have been falsely spoken, and we shall inherit the blessing.

It has been asserted, that the Ministers of the Episcopal Church are preachers of *morality merely*, and that they frame their discourses to delight the imaginations and to flatter the vanity of their audiences, but neglect to enforce the fundamental doctrines of the Gospel; the depravity and sinfulness of man—the necessity of repentance and conversion—and of depending wholly upon the merits of Christ for salvation. If any part of this charge be true, it is an evil which I have never yet had the misfortune to witness. While it is our duty to enforce the necessity of good works, and of leading a holy and a virtuous life; it is certainly our duty also to teach—and those whom I have heard do teach—and I pray that all of us may ever teach, that men are not saved, that they cannot be saved by their own righteousness; but that they must be saved, if saved at all, through the merits of our Lord Jesus Christ, by faith in him—as it is well expressed by our Church, in the 11th Article—‘We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not by our own works or deservings.’

“It has also been said, that we deny any change of heart, or conversion of the soul to God, to be necessary in order to salvation.

“It were to be wished that those who allege such things, would make themselves better acquainted with the Liturgy of the Church and with her articles of religion; and if our Ministers preach, or our people believe things contrary to these, let them be tried by their own standards and convicted of their errors. We are taught in scripture, that ‘the natural man receiveth not the things of the spirit of God,’ and that ‘the carnal mind is enmity against God.’ In accordance with these declarations, the Church teaches, in the 13th Article, that ‘faith in Christ, through his grace, and the inspiration of his spirit, is necessary to render our works acceptable to God.’ In the baptismal service we are taught, that in order to our admission into the Kingdom of God, we must be born again: not of *water only*, but of the *Holy Ghost*. If we believe not in any change of heart, except what we ourselves are able to effect, why do we pray to God ‘to cleanse the thoughts of our hearts, by the inspiration of his holy spirit?’ Why do we ‘beseech Him to create and make in us new and contrite hearts?’ Surely such expressions do not indicate a denial of the fundamental doctrines of Christianity. Whoever will carefully examine the Liturgy and Articles of the Church, must be convinced that she is scriptural in her doctrines, and that she every where endeavours to excite her members to the most fervent piety, and the deepest devotion. She teaches that the heart must be renewed—that all our sufficiency to do good works is derived from God, and she strictly enjoins repentance, faith and obedience, as essential qualifications for admittance into the Kingdom of Heaven.”



*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Treasurer reports that since January last, the following persons have become Members.

*Life Members.*—Miss Mary B. Elliot, Beaufort; Mr. H. F. Faber, Charleston; Mr. Joseph W. Faber, Charleston; Rev. John J. Tschudy, St. John's, Berkley; who have contributed each \$50.

*Annual Members.*—C. M. B. Riley, Edisto; Thomas G. Simons, Charleston; N. Vernon, Charleston who contribute each \$5 per annum.

The Librarian reports the following Donations made during the month of October.

*By the Rev. Frederick Dalcho, M. D.*—Wood's Lectures on Infant Baptism. Andover, 1828. 12mo. boards. Beecher on Intemperance. Boston, 1828. 18mo. boards.

*By the Rev. Andrew Fowler.*—Histoire de la Guerre des Tuiss Contre les Romains, Par Flavius Joseph. 12mo. Parchment, 1683—Brussels.

*By the Rev. Edward Phillips.*—Tindall's Christianity as Old as the Creation.—London, 1730. quarto, sheep. Socrates and Jesus Christ compared, by Joseph Priestly; and Letters between same and Dr. Linn. Philadelphia, 1803. 8vo. boards.

*By Thomas Lowndes.*—L'Enfant's Council of Constance. London, 1730. 2 vols. quarto, sheep.

*By Hon. Thomas S. Grimke.*—Missionary Herald, for September and October, 1828. 8vo. stitched.



## EPISCOPAL ACTS.

### ORDINATIONS.

*By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.*—On Wednesday, Oct. 15, 1828, in St. Michael's Church, Charleston, Alexander W. Marshall was admitted to the Holy Order of Deacons. Mr. M. is an alumnus of the General Theological Seminary, and is the first person belonging to this Diocese, who has received the honours of that institution.

*By the Right Rev. Dr. White, Bishop of the Protestant Episcopal Church in Pennsylvania.*—On Sunday, Oct. 5, 1828, in St. James' Church, Kingsessing, the Rev. Pierce Connelly, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.*—On Thursday, Sept. 4, 1828, in St. Paul's Church, Mayville, N. Y. the Rev. Rufus Murray, Deacon, was admitted to the Holy Order of Priests.

On Thursday, Sept. 25, 1828, in Christ's Church, Cooperstown, the Rev. Frederick T. Tiffany, Deacon, was admitted to the Holy Order of Priests.

On Saturday, Sept. 27, 1828, in St. Matthew's Church, Unadilla, the Rev. Norman H. Adams, and the Rev. Edward Andrews, Deacons, were admitted to the Holy Order of Priests.

On Thursday, Oct. 2, 1828, in Trinity Church, N. Y. Mr. Antoine Verren, formerly a Minister of the French Protestant Church at Ferney, in France, was admitted to the Holy Order of Deacons; and on Sunday, Oct. 5, in St. Stephen's Church, he was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Thursday, Aug. 26, 1828, in St. Andrew's Church, Hopkinton, N. H. the Rev. George Richardson, Deacon, was admitted to the Holy Order of Priests.

On Sunday, Sept. 28, 1828, in St. James' Church, Woodstock, Mr. Benjamin Hale, Professor of Chemistry and Mineralogy in Dartmouth College, was admitted the Holy Orders of Deacons.

### CONFIRMATION.

On Wednesday, October 8, 1828, the Apostolic rite of Confirmation, was administered in St. Michael's Church, Charleston, by the Right Rev. Bishop Bowen, to sixty-eight persons, viz: to thirty-three belonging to St. Michael's Church; to twenty-four belonging to St. Philip's Church; to ten belonging to St. Paul's Church, and to one belonging to St. Stephen's Chapel. Confirmation is administered triennially, in each of the Episcopal Churches in Charleston.

### CONSECRATIONS.

*By the Right Rev. Bishop Griswold.*—On Wednesday, Aug. 25, 1828, St. Andrew's Church, Hopkinton, N. H.; on Sunday, Sept. 28 1828, St. James' Church, Woodstock, and on Friday, Oct. 3, 1828, St. John's Church, Ashfield, Mass. were severally solemnly consecrated to the Christian Worship of Almighty God.

*By the Right Rev. Bishop Hobart.*—On Thursday, Sept. 4, 1828, St. Paul's Church, Mayville, N. Y.; on Tuesday, Sept. 23, 1828, St. James' Church, Skeneateles, N. Y., and on Sunday, Sept. 28, 1828, St. Paul's Church, Colesville, N. Y., were severally solemnly consecrated to the Christian Worship of Almighty God.

*By the Right Rev. Bishop Brownell.*—On Thursday, Sept. 11, 1828, Christ's Church, Middle Haddam, Conn. was solemnly consecrated to the Christian Worship of Almighty God.



## MARRIAGE.

On Wednesday Evening, the 15th ult. by the Rev. Dr. Dalcho, JOHN Y STOCK, Esq. to Miss ANN H. BOWEN, daughter of the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in this diocese.



## OBITUARY NOTICES.

The Rev. Abraham Beach, D. D. was born at Cheshire, Connecticut, on the 9th of September, 1740; and received his education at Yale College, taking the degree of M. A. in 1760. After qualifying himself for Holy Orders, he repaired to

England for the purpose of receiving Episcopal Ordination: On Sunday, the 17th day of May, 1767, he was made a Deacon, by John Ewer, Bishop of Landaff, in the Parish Church of St. Anne, Westminster; and on the 14th of the following month was ordained a Priest, to officiate in the province of New-Jersey, by Richard Terrick, Bishop of London, in the Chapel Royal, at St. James' Palace. The seventeen years during which he preached in New-Brunswick, N. J. embraced the period of the Revolution. Its events agitated and exasperated that part of the country; but he continued tranquilly in the discharge of his sacred office; neither shrinking from his post, nor condescending to disguise his views of his duty. Though often menaced, and though for a considerable time situated between the lines of the hostile armies, his person and property were respected by both parties. After the peace he was called to New-York, as an assistant Minister of Trinity Church, where he remained till 1813. In the seventy-third year of his age, he retired to his farm on the Raritan, to pass the evening of his life. The writer knew him personally only during the last six or seven years; but the extended circle to whom his professional and social duties had made him intimately known, continued to manifest a cordial interest in the happiness of his declining years, which could have been inspired only by an able, faithful, and affectionate attention to their best interests, while their pastor, and by his own warm sympathies. His dignified person, expressive countenance, and lively feelings, and the unabated interest which he continued to take in the passing events, lent rare attractions to his old age. His understanding was sound and discriminating, his heart upright and sincere. If he had an antipathy, it was to indirectness, whether in matters of public or private concernment. From the exercise of patriarchal hospitality in the delightful retirement which Providence allotted him, from the cherishings of unexampled filial tenderness, from the respect and love of all men, the venerable servant of God was peaceably summoned early on the second morning after the completion of his 88th year.—*Ep. Watchman.*

Died in London, July 21st, 1828, the Most Rev. Charles Manners Sutton, D. D. Archbishop of Canterbury, and Primate of all England, in the 76th year of his age.



### CALENDAR FOR NOVEMBER.

1. *All Saints.*
2. *Twenty-second Sunday after Trinity.*
3. *Monthly Meeting of the Trustees of the Protestant Episcopal Society.*
9. *Twenty-third Sunday after Trinity.*
13. *Thanksgiving, appointed by the City Council.*
16. *Twenty-fourth Sunday after Trinity.*
23. *Twenty-fifth Sunday after Trinity.*
29. *Quarterly Meeting of the Managers of the Protestant Episcopal Sunday School Society.*
30. *Advent Sunday, St. Andrew's.*

### *Errata, in the Sermon in the last Number.*

- Page 291—6th line from the bottom, for "them" read "their" Professions.  
 292—8th line from the top, for "with" read "unto."  
 294—17th line from the top, for "reach" read "reap."